Rashi on Zechariah
רש"י על זכריה
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Rashi on Zechariah

Chapter 1

Verse 1

The prophecy of Zechariah is extremely enigmatic, because it contains visions resembling a dream that requires an interpretation. We cannot ascertain the truth of its interpretation until the teacher of righteousness comes. Nonetheless, I will put my heart to reconciling the verses, one by one, according to the interpretations that resemble it and following the interpretation of Jonathan.
In the eighth month Before they commenced resuming the work of the construction, for they commenced it on the twenty-fourth day of the [ninth] month.

Verse 2

with your fathers who were in the generation of the destruction of the Temple.

Verse 3

Verse 4

Verse 5

[As for] your fathers - where are they? See that they suffered an evil blow, with famine, with the sword, and with pestilence.
But the prophets - do they live forever? And if you ask, “the prophets, too where are they? Have they not died?” I [God] will answer you, “Should the prophets have lived forever?” But their end proves that their words were true; for all My words, and the declarations of the decrees of My retribution that I commanded My servants, the prophets, concerning you - did they not overtake your fathers?

Verse 6

Verse 7

Verse 8

I saw tonight Our Sages explained [this phrase as] they explained [it] in the Aggadah of the chapter entitled " Helek " (Sanh. 93a), but the sequence of the chapter and the language do not fit it.
and behold! A man an angel.
on a red horse This is an allusion that He would exact retribution upon the Chaldeans, Media, and Persia with the sword and with blood, as He says (verse 15 below): "And I was very wroth with the nations."
and after him were red, etc., horses prepared for the mission of the Omnipresent. That there were among them [horses of] many sorts of colors was a [means of] praise for him. black do not know what color this is. Jonathan rendered וְקִיטְרִין.
among the myrtles that were in the pool Among the myrtle trees of Babylon.

Verse 9

And I said to one angel who showed me all this. "What are these, my lord?" He was the one riding on the red horse.

Verse 10

to walk to and fro on the earth To see the tranquility of the nations.

Verse 11

Verse 12

And the angel of the Lord replied The angel that was speaking to me.

Verse 13

And the Lord answered the angel who was speaking to me, good words Not that the prophet heard what He answered [the angel], but from what the angel said to him, "Proclaim, saying, 'I am jealous etc.,'" I know that He answered him good words.

Verse 14

I am jealous for Jerusalem I am exacting the retribution [for] the cause of Jerusalem from those who oppress her.

Verse 15

that are at ease Concerning whom these [messengers] say that they sit still and are at rest.
for I was wroth with My people, a little.
and they helped to do harm In addition to the wrath, [they helped] to do harm.

Verse 16

and a plumb line shall be stretched out to measure its wall, its length and breadth.

Chapter 2

Verse 1

Verse 2

These are the horns These are the nations in the four corners of the heavens that gored Judah and Jerusalem with their horns until they scattered them.

Verse 3

four craftsmen Carpenters who know how to saw the horns. And our Rabbis explained in tractate Sukkah (52b) who they are.

Verse 4

And he said, saying, “These are the horns” that you first saw.
that scattered Judah and humbled them to the extent that no man lifted his head, and they did not allow anyone of My people to raise his head.
And these came These craftsmen came to cause those horns to quake and to cast them away.
to cast away לְזַרּוֹתָן?

Verse 5

a measuring line A measuring line to measure Jerusalem, how much its length and its breadth shall be.

Verse 6

Verse 7

And behold, the angel who was speaking with me was coming forth He is the one with the measuring line in his hand.

Verse 8

Run, speak to this young man You shall no longer go forth to measure, for the Holy One, blessed be He, has taken counsel with His heavenly household [and decreed] that [Jerusalem] will not have a limit or a measure. And now, run and speak to Zechariah: It shall be inhabited like unwalled towns, without a wall, so that all who come there shall settle therein, and it shall grow from day to day.

Verse 9

But I will be for it as a shield, as though a wall of fire surrounds it. Also, My Shechinah shall dwell in its midst for your glory.

Verse 10

Ho, Ho! “Ho” is only an expression of proclamation and an announcement of assembly. And so did Jonathan render it: Announce to the scattered ones.

אֲכָלוּ means announce, as in (II Sam. 22: 14): "The Lord thundered from heaven," which Jonathan renders: אַכְלוּ מִן שְׁמַיָּא
Flee from the land of the north The exiles of My people, [flee] from within Babylon and Assyria.

Verse 11

Ho, Zion! Flee This too is an expression of announcement: Assemble, O exile of Zion, and flee from the midst of Babylon.

Verse 12

After glory After your glory I am sent, to magnify your glory. And the Midrash Aggadah (Addendum to Tan. Buber, Devarim 4) states: After the honor - After I pay Esau for the honor that he bestowed upon his father.

Verse 13

and they shall be prey, etc., to Israel, who are now slaves to them.

Verse 14

Verse 15

And many nations shall join shall join.

Verse 16

And the Lord shall inherit Judah as His inheritance and His share.

Verse 17

Silence all flesh All the rest of the nations.
for He is aroused An expression [denoting] arousal and awakening.

Chapter 3

Verse 1

to accuse him To accuse him because his sons were married to gentile women, as it is written in the Book of Ezra (10:18): "And it was found of the sons of the priests who had taken foreign wives, of the sons of Jeshua the son of Jozadak, etc."

Verse 2

The Lord shall rebuke you, O Satan The Holy One, blessed be He, shall rebuke you, O you Satan (and then he repeated and said: The Lord shall rebuke you, He who chose Jerusalem Moharaz Margolioth); and He Who rebukes you is the One Who chose Jerusalem, that you shall not enter before Him to accuse this righteous man. Is he not fit, and has he not merited this? For he was saved from the consuming fire.
Is this one not a brand plucked from fire? It is related in the Aggadah of [chapter] Helek Helek (Sanh. 93a) that he [Joshua] was cast into the fire with Ahab son of Kolaiah and his colleague.

Verse 3

was wearing filthy garments This is to be explained according to the Targum: He had sons who had married women who were unfit [to marry into] the priesthood, and he was punished because he did not interfere with the [sons' marriages].

Verse 4

"Take the filthy garments off him." Let his sons separate from their wives, and he will be forgiven.
clean garments A change of beautiful garments; i.e., merits. Since he compared the iniquity to filthy garments, he compares the merit to clean garments; beautiful, white garments.

Verse 5

And I said I, Zechariah.
"Let them put a pure miter, etc." I begged mercy for him.

Verse 6

warned an expression of warning, as in (Deut. 31:28): "And I will warn them before the heaven and the earth."

Verse 7

If you walk in My ways, etc. Then I, too, will do this for you.
you, too, shall judge My house You shall judge and be the officer over My Temple.
and I will give you free access According to the Targum: and when the dead will be resurrected, I will resurrect you; and I will give you walkers who walk among these seraphim. According to its simple meaning, he brings him tidings that his sons will be meritorious in the future.
who stand by Seraphim and ministering angels, who never sit.

Verse 8

you and your companions They were Hananiah, Mishael, and Azariah.
for they are men worthy of a miracle [Jonathan renders:] Men worthy to have miracles performed for them, for a miracle was performed for them, too.
for, behold! I bring My servant, the Shoot For now Zerubbabel, the governor of Judah, is insignificant in the king's court, but I will make his greatness burgeon. I will also give him favor in the eyes of the king, so that he will grant [Zerubbabel's] request for the building of the Temple and the city, as explained in Nehemiah (1:1): "The words of Nehemiah, the son of Hachaliah." Nehemiah was identical with Zerubbabel, as we say in Sanhedrin (38a).

Verse 9

For, behold the stone The foundation of the house that you laid in the days of Cyrus - they stopped you, and that foundation and the thickness of the wall appeared little in your sight, as explained in Ezra (3:12f.) and in the prophecy of Haggai (2:2f.).
Seven eyes are directed to one stone It will eventually be widened seven times as much. And so did Jonathan render: On one stone, seven eyes see it. The expression of עֵינַיִם is an expression of appearances. It appears to me that the seven eyes are because of the eyes of the Holy One,

blessed be He in Whose eyes and heart it is [planned] to add seven times as much because of the prophecy similar to this one (4:10): "And they shall see the plummet in the hand of Zerubbabel these seven times; the eyes of the Lord they are roving to and fro throughout the land." This is but to say that He directed His eyes to increase the glory of the Temple in its building.
Behold! I untie its knots I untie its knots I thwart the plot of the enemies who wrote an accusation to stop the work.
and I will remove Heb. וּמְשַׁתִּי.
in one day I do not know what day.

Chapter 4

Verse 1

Verse 2

with its oil - bowl on top of it as in (Josh. 15:19): "The upper springs". This is an expression for a spring, [hence] a sort of large round bowl.
and its seven lamps A type of vessel into which oil and wicks are inserted.
seven tubes each Seven small tubes come to every lamp, for the oil flows from the bowl through those tubes into each lamp.

Verse 3

And [there were] two olive trees near it Beside it were two trees upon which olives were growing.
one on the right of the bowl, one on the its left, etc. Here [the prophet] does not explain about the two golden vats mentioned below in the chapter, which are the sorts of bowls or vats of the oil press. [These vats] stand beside the olive trees. The olives beat themselves into the vats and are heated there as [if] in a vat or pit where olives are generally packed. There they are pressed in the oil press, and the oil falls into the vats, and from the vats into the bowl, and from the bowl into the tubes, and from the tubes into the lamps. The tubes and the lamps number forty-nine, an allusion to the light, for in the future the light of the sun will be sevenfold the light of the seven days forty-nine times the light of a day of Creation.

Verse 4

"What are these, my Lord?" What is this, that the olive trees are picked by themselves, and the oil comes into the lamps by itself?

Verse 5

Verse 6

"This is the word of the Lord to Zerubbabel" This is a sign for you to promise Zerubbabel that just as the olives and this oil are finished by themselves in all respects, so will you not build My house with your [own] power or with your [own] strength.

but by My spirit I will place My spirit upon Darius, and he will command you to build and to pay all the building expenses from his [treasury]; and [he will] help you with wheat, wine, oil, and wood, as is explained in Ezra (6, 7): They required no aid from any man.

Verse 7

Who are you, O great mountain? You, the princes of the other side of the river Tattenai, the governor of the other side of the river; Shethar Bozenai, and their companions (Ezra 6:6), who have stopped the work until now - from now on you shall be before Zerubbabel as a plain; you have no more ruling power or superiority over him.
He will bring out the stone of the main architect The main architect will take the plummet in his hand to be the main architect at the head of the builders, and they will build everything according to his words [everything] that he will order concerning a beautiful and glorious building.
with shouts of grace, grace to it To that stone, for everyone will say, "How beautiful is this building that was made with this plummet." [The expression] "shouts of grace" is as (Job 39:7) "the shouts of a driver," and (Isa. 66:6) "a sound of stirring" both of which are expressions of making a voice heard.

Verse 8

Verse 9

Zerubbabel's hands founded this house from beginning to end, in the days of Cyrus I.
and his hands shall complete it now. The word תְּבַצַּעְנָה is an expression of completion, as in (Isa. 10: 12) "when the Lord completes all His work."

Verse 10

For, whoever despised the day when the Temple was founded which was small in their eyes, as is stated in Ezra (3:12): "But many of priests, etc., who had seen, etc., upon its foundation, wept aloud when they beheld this temple;" and in Haggai (2:3): "Is it not as nothing in your eyes?" - will rejoice now when they see the plummet suspended from the plumb line in the hand of the architect, the head of the builders, with which he directs a line to the corner, and this will be in the hand of Zerubbabel.
these, sevenfold Seven times the first foundation in the days of Cyrus. So did Jonathan render: Seven rows of stones like these.
the eyes of the Lord are roving to and fro And it appeals to Him to do so; and He saw this Zerubbabel suited for the matter.

Verse 11

What are these two olive trees? What do they symbolize, and what do the two olive branches (troches in Old French) symbolize? [They are] a cluster of olives on a branch, as if a type of ear of grain.

Verse 12

beside the two golden vats i.e., beside the two golden vats, as in (II Sam. 14:30): "See, Joab's field is near mine."

that empty out the gold[en oil] from themselves This oil that is clear and good to illuminate like gold, as in (Job 37:22): “From the north comes gold.”

Verse 13

Verse 14

two anointed ones The horns of the priesthood and the kingdom who are anointed with the anointing oil.
who stand before the Lord of all the earth to supplicate Him to return their greatness.
the two anointed ones The good inclination and the evil inclination, which is converted to good in the merit of the Torah.

Chapter 5

Verse 1

a flying scroll Our Sages explained [it] as “double,” and they said that the Torah was written on it. They deduced from here that the world is 1/3,200 of the Torah, as stated in Eruvin (21a). And Jonathan rendered: a flying scroll; i.e., flying in the air. According to the simple meaning of the chapter, it was a scroll of retribution; that was what Ezekiel (2:10) envisioned: “And in it was written lamentations and mourning and woe.”

Verse 2

Verse 3

This is the curse This is [the scroll] in which is written the retribution, the revenge for a false oath.
[The scroll] is now coming forth from the Holy of Holies, from before the Shechinah, to walk to and fro upon the face of the entire land; this is the meaning of “its length is twenty, and its width is ten” - as the measure of the entrance to the Temple court and the Temple, through which it shall emerge.
for whoever stole until now.
was cleared from such as this He was cleared from this retribution, as it delineated on it [i.e., the scroll]. The retribution of individuals who transgressed the Torah was not meted out, but He waited until the measure of all of them was filled, and they all suffered at once with the destruction and the exile. Similarly, everyone who heretofore swore falsely, was cleared of the retribution as delineated in this scroll and was not requited, but from now on... I have brought it forth to walk to and fro in the land and to wreak vengeance upon the thieves and the swearers of falsehoods from now on; and it shall come into the house of the thief, etc.

Verse 4

Verse 5

Now lift up your eyes and see Yet another is coming forth, that will come out from the Holy of Holies.

Verse 6

And I said, “What is it?” that is coming forth, that you tell me to see? And he said, “This is the ephah” For you will see a sort of ephah with which they measure coming forth.
And he said, “This is [the punishment of those] whose eye [gazes] over the entire land” And, after I saw it, he said, “This is the measure by which punishment was meted out to those whose eyes were over the entire land, to rob and to oppress, to make the ephah smaller and to make the shekel larger; and punishment was meted out to them, a measure for a measure.”

Verse 7

And behold! A talent of lead was being lifted I saw that a weight [made] of a talent of lead was being lifted off the earth into the air, and I saw further that this one woman was sitting in the midst of the ephah.

Verse 8

And he said, “This is Wickedness.” This woman that you see in the midst of the ephah is the character of the way of wickedness, [the way] in which the wicked deport themselves. And behold, now they are placed in its midst to be punished in the midst of that very measure that they meted out, a measure for a measure.
And he cast her Heretofore she had been sitting, but he cast her and knocked her into its midst, symbolizing torments and punishments.
and he cast the lead weight into her mouth to weigh her down so that they achieve no more greatness and their voice is no longer heard robbing the poor and needy.

Verse 9

two women were coming forth from the house.
the stork the white dayyah (Hullin 63a), voltur in Old French.

Verse 10

Verse 11

and it will be prepared, and they shall place it there And the house shall be prepared, and the ephah shall be placed there with the wicked that are within it.
there In that house.
on its base On its permanence and on its base. Here He hinted [to Zechariah] that, because of the iniquity of Israel, who measured out [so to speak] with the measure of sins and wickedness, they were punished with the same measure. And there came two nations that ruled together; they were Babylon and the Chaldeans - the army of Nebuchadnezzar - and exiled [Israel] to Babylon where [Israel] stayed fixed on a base, a base that was established for them. That is according to the completion of the seventy years until now, when they returned. This interpretation leans partially toward that of Jonathan. This [phrase] is interpreted in many

[other] ways, but they are not satisfactory to me. Our Sages, however, explained and learned from here that the evil inclination was given into the hands of the men of the Great Assembly, and they cast it into a leaden cauldron and covered it with lead, because lead absorbs the sound, as is stated in tractate Sanhedrin (24a) and in tractate Yoma (69b). My interpretation of the kingdom of Nebuchadnezzar as doubled - composed of two nations - I saw in Midrash Psalms (6:2, 18: 10), that the following four kingdoms that subjugated Israel were double: Babylon and the Chaldeans, Media and Persia, Greece and Macedon, Edom and Ishmael, and for this reason the Kalir composed (in Piyutim for Shemini Azereth), "It is the fourth; it is the eighth," concerning Edom.

Chapter 6

Verse 1

and the mountains were mountains of copper A sign of the strength of these kingdoms, which came to them from between the two mountains, which are hard and strong, as these four chariots are messengers of the Holy one, blessed be He, to give ruling power to the four kingdoms of Babylon, Media, Greece, and Edom.

Verse 2

red horses They were the ones that caused Babylon to mount, for [Babylon] is red, as it is written (Dan. 2:38): "You are the head of gold" [gold having a red tinge].
black [Horses,] to cause Media to mount, for they blackened the faces of Israel in the days of Haman.

Verse 3

white To cause Persia to mount, and Persia built the Temple.
spotted They are spotted. [Their function is] to cause Greece to mount, [as Greece] oppressed Israel with various kinds of decrees
ash- colored to cause Edom and Ishmael to mount, but I do not know the expression אֲמֻצִּים. Jonathan rendered: ash-colored.

Verse 4

Verse 5

These are the four corners of the heavens The heavenly princes of the nations that rule over the four corners of the heavens.
coming forth from standing, etc. They came before Him, and He gave them permission from His mouth to rule.

Verse 6

The one [chariot] the black horses were in was going to the northland to cause Media to ride. Concerning the red ones, he does not write that they were going forth because the kingdom of Babylon had already been destroyed.
and the white ones went forth after them to cause Persia to mount both of them, in the north, and they ruled over Babylon.

and the spotted ones went forth to the southland to cause Greece to mount so that Greece should take the kingdom from Persia. In Rav Saadiah's interpretation of Daniel, the king of the south (11:5) is identified with the king of Greece.

Verse 7

And the ash-colored ones went forth and begged of Him that they have a very long rule, to go throughout all the earth.
And He said, "Go, walk to and fro on the earth" He gave them permission to rule a great ruling, and that is the kingdom of Edom.

Verse 8

Look, those going forth to the northland to cause Media and Persia to mount.
eased My spirit They caused My anger to subside in Babylon when they destroyed Belshazzar and Nebuchadnezzar's descendants. This is what Isaiah (48:14) said: "The Lord loves him who shall do His will in Babylon, etc."

Verse 9

Verse 10

Take from the exiles - from Heldai, etc., who have come from Babylon All these people.

Verse 11

Verse 12

whose name is the Shoot He is Zerubbabel, mentioned above (3:8): "Behold, I bring My servant, the Shoot," since his greatness burgeoned little by little. Some interpret this as referring to the King Messiah, but the entire context deals with the [time of the] Second Temple.
who will spring up out of his place From royal descent.

Verse 13

and he shall bear glory The glory of the kingship.
And he shall sit The High Priest [shall sit] on the throne of the priesthood.
And a council of peace, etc. The king and the Priest shall love one another.

Verse 14

And the crowns shall be for Helem, etc. This is a transposed verse. It should be understood as: And the crowns shall be in the Temple of the Lord as a good memorial for Helem and for Tobijah, who donated the silver and the gold. Those crowns were hanging in the windows in the height of the Temple, as we learned in tractate Middoth (36a, 3:8).
for Helem That is Heldai.

Verse 15

And it shall come to pass if you hearken And this thing shall come to pass for you if you hearken, etc.

Chapter 7

Verse 1

Verse 2

And Sharezer and Regem Melech and his men sent to Bethel They were righteous men, and they sent [word] to their kinsmen in Bethel to come to pray before the Lord in Jerusalem for them, and to ask the priests to let them know if they should [still] weep in the month of Av, since the Temple had been rebuilt.

Verse 3

abstaining To abstain from pleasure, as I have done these seventy years. The word נְזִירָה always means separation.

Verse 4

Verse 5

and in the seventh [month] That is the fast of Gedaliah.
did you fast for Me, even for Me The ‘he’ is vowelized with a ‘hataf pattah’ because it is used as the interrogative: Did you fast in My honor that you should be required to fast now, too?

Verse 6

And when you eat and when you drink And, if you do not fast, that, too, means nothing to Me. Are not the food and the drink for your own pleasure?

Verse 7

Was it not the words Who caused you the fast and the mourning? Was it not the words of reproof that the Lord proclaimed, etc.? They brought about your destruction, and therefore you fasted. And these are the words that He proclaimed: Execute true judgment.

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

shamir A worm stronger than flint. They would show it to the stone, which would split.

Verse 13

And it came about; as He called and they did not hearken the Lord said concerning them in those days: So shall they call and I will not hearken.

Verse 14

I will scatter them in exile. And so I did.
they made with their iniquity.
desolation And that brought about the fast (and the mourning), but now [I am jealous for Zion, etc.]

Chapter 8

Verse 1

Verse 2

I am jealous for her For [not ‘to’] her. And you will not need to fast and to mourn. And so is the end of the chapter: “The fast of the fifth month, etc.”

Verse 3

Verse 4

because of old age they will require the staff in their hand.

Verse 5

Verse 6

As it will be wonderful in their eyes, the great loving-kindness that I will do for them.
it will also be wonderful in My eyes how I returned from the great wrath. And our Sages expounded on [this phrase], concerning the slaughter of the evil inclination, in tractate Sukkah (52a): it will also be wonderful in My eyes how the righteous will be able to stand up against [the evil inclination] during their lifetime.

Verse 7

Verse 8

Verse 9

Let your hands be strong to build and to complete [the Temple]; and do not fear the people of the land, who are weakening your hands and frightening you from building it, as is related in the Book of Ezra (4:4).
you who hear in these days In the fourth year of Darius
these words of consolations from the mouths of the prophets who prophesied for [the people] - on the day the foundation of the house of the Lord was laid, in the second year of Darius - to begin the work. Those prophets were proven with their words to be true prophets in your eyes; therefore, it is also worthy to rely on them for the words of consolation concerning the present time. And in what way were they proven? For before those days, there was no hire for man, etc. They prophesied for you that when you would begin the work, a blessing would come into the work of your hands; and their words were fulfilled, for now it is not like the early days.

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

and I did not repent of what I had planned to bring upon you, [or] retract it; but I brought it. Neither will I repent of the good that I have planned for you.

Verse 15

Verse 16

and judgment of peace I.e., compromise.

Verse 17

And let no one think evil of his neighbors He warned them concerning hatred without cause, which brought about the destruction of the Second Temple.

Verse 18

Verse 19

the fast of the fourth [month] The fast of Tammuz, which is the fourth of the months.
the fast of the fifth [month] of Av.
the fast of the seventh [month] The third of Tishri, when Gedaliah was assassinated.
and the fast of the tenth [month] Of Teveth.

Verse 20

Verse 21

Verse 22

Verse 23

ten men from the seventy nations. This equals seven hundred for each corner. For the four corners of the tallith there will be two thousand and eight hundred.

Chapter 9

Verse 1

In the land of Hadrach R’ Judah the son of Ilai expounded: This is the Messiah, who is sharp against the nations and soft to Israel. R’ Yose the son of a Damascene mother said to him [to Judah the son of Ilai]: “Judah, our master, how long will you pervert the verses for us? I call heaven and earth to testify for me, that I am from Damascus, and there is a place named Hadrach. [Rabbi Yose continued:] Now how do I explain: ‘And Damascus is His resting place?’” That Jerusalem is destined to reach as far as Damascus. ‘His resting place’ means only Jerusalem, as it is said: (Psalms 132:14) “This is My resting place to eternity.” He said to him [i.e. R’ Judah to R’ Yose]: “Now how do I explain (Jer. 30: 18) ‘And the city shall be built on its mound?’” He replied: “That it is not destined to move from its place.” So was the baraitha taught in Sifre (Deut. 1:1).
for man’s eye shall be to the Lord For on that day man will turn to his Maker, and his eyes will see the Holy One, blessed be He, as [the prophet] states above: Let us go with you. And they and their cities will join the cities of Israel.
and all the tribes of Israel They are regarded by God above all the nations. Similarly, Scripture states (I Kings 11: 1): “King Solomon loved many foreign women and the daughter of Pharaoh.” Now, was the daughter of Pharaoh not included in the generalization? But the daughter of Pharaoh was as dear to him as all of them. Here, too, all the nations shall belong to the Holy One, blessed be He, and Israel is equal to all of them.

Verse 2

And also Hamath shall border thereon Its border shall reach the border of Jerusalem
Tyre and Sidon They, too, shall be its [Jerusalem's] villages, although it has become exceedingly wise. She [Tyre] became exceedingly wise and thought to be forever a mistress with her wisdom.

Verse 3

And Tyre built a fortification for herself and [Tyre] says, "Who will bring me down to earth?"
and she gathered silver like dust and boasts of her wealth.
and gold a certain appearance of gold.

Verse 4

Behold, the Lord Who is the ruler over all.
shall impoverish her an expression similar to (I Sam. 2: 7) "impoverishes and makes rich."
He shall smite her wealth in the sea And shall cause her wealth to be swallowed in the midst of the seas. He shall cause the sea to rise over it and sink it, as Ezekiel said (27).

Verse 5

Ashkelon shall see the downfall of Tyre and fear.
and Ekron too, shall fear.
for the one to whom she looked was ashamed For [Ashkelon] relied on Tyre, which was the head of the sons of Esau, and Ekron, too, belonged to Edom, as our Sages said in tractate Megillah (6a): "Ekron shall be uprooted (Zeph. 2:4)." This is Caesarea, which belongs to Edom, and it originally belonged to the Philistines.

Verse 6

And the strangers shall dwell in Ashdod And a strange people shall dwell in Ashdod. Those are the Israelites, who were strange in it.

Verse 7

And I will remove his blood from his mouth From the mouth of Esau. This is their house of Bamia [one of Edom's principal deities (Rashi to Megillah 6a)], where they would sprinkle the blood of their sacrifices. Others interpret this to mean the bloodshed, that the [Edomites] would shed the blood of Israel.
and it, too, shall remain to our God These are the synagogues and the studyhalls in our exile.
and it shall be like a study hall in Judah These are their theaters and circuses, where the princes of Judah are destined to teach Torah in public.
and it shall be like a study hall an expression of study and learning.
and Ekron shall be to Israel.
like Jebusi Jerusalem.

Verse 8

And I will encamp beside My house against a garrison I will encamp beside My house to protect it from those who set up a garrison and raiders, that

they should not set these up against it. A similar word is used in (Isa. 29:7) "and all those stationed around her, and those who trap her." It is also possible to interpret מְצָדָה as מְצָבָא, with an 'alef' [meaning against a host].
for now I have seen with My eyes Now I have seen their distress with My eyes, although until now I have hidden My countenance from them.

Verse 9

Behold! Your king shall come to you It is impossible to interpret this except as referring to the King Messiah, as it is stated: "and his rule shall be from sea to sea." We do not find that Israel had such a ruler during the days of the Second Temple.
just and victorious saved by the Lord.

and riding a donkey This is a symbol of humility.
and a foal of she-donkeys as in (Gen. 32:16) "and ten foals."

Verse 10

And I will cut off the chariots for they will not need them.
and his rule וּמָשְׁלוֹ
from the sea to the west From its sea to the west, to the end of the world.
and from the river The Euphrates.

Verse 11

You, too shall be saved with him, as he is just and victorious. For with the blood of your covenant, I prophesied for you for the future; and for now, too, from the Babylonian exile in which you are now found.
with the blood of your covenant With the merit of the blood of the covenant that was sprinkled upon you at Sinai, as it is written (Exod. 24:8): "Behold the blood of the covenant that the Lord has made."
I have freed your prisoners from the exile.

Verse 12

Return to the stronghold To your strength and to your glory, even though you are now under the rule of the kings of Persia. you prisoners of hope who hoped for Me until now that My words [would] be fulfilled at the end of seventy years.
Also today, I will restore to you a double promise Today I will yet tell you second tidings, besides those of the building. And what is the second narrative that I am returning to repeat to you?

Verse 13

For I bend Judah for Me Eventually, the Greeks will wrest the kingdom from the Persian kings and inflict harm upon you, and I will bend Judah to be a war bow for me; and Judah will wage war against the Greeks in the days of the Hasmoneans.
a bow; I filled [the hand of] Ephraim This is an elliptical verse: Like a bow, I filled the hand of Ephraim; as (II Kings 9:24), "And Jehu put all his strength into his bow." Ephraim shall be as a quiver full of arrows to Me.
and I will arouse your children, O Zion The children of Zion on the children of Javan.

Verse 14

And the Lord shall appear over them In the book of Josippon (chap. 18), we find that at that time a sign appeared to the people of Jerusalem.
shall sound the shofar He shall thunder.
and He shall go with the whirlwinds of the south To storm the people of the south; they are the Greeks. And some of our Sages interpreted [the phrase] as referring to Edom in the future.

Verse 15

and they shall devour the spoils of their enemies.
and they shall tread under them sling-stones They are the Greeks, who are trained to use the bow and to sling stones.
They shall make a noise like [those who drink] wine They shall make noise with a voice of joy and happiness, as those who have drunk much wine make noise.
and they shall become full Their souls shall become full of all good.
like the basin that is full of blood. before the altar.
like the corners of the altar where wine is libated. The wine would flow upon it, as we learned in tractate Sukkah (49b). This is an expression of satiety, an expression of drunkenness.

Verse 16

like the flocks of His people Like the flocks that He caused to travel from Egypt to become His people.
for crown stones are exalted on His land For the priests, the sons of the Hasmoneans, who boast of the crown stones in the rows of the breast-plate and the ephod, will be exalted with miracles on their land.

Verse 17

For how How great is the goodness laid out for that generation.
Corn... young men Which gives strength to young men.
and new wine Which causes maids to speak in song and joy. Others interpret יְנוּבַב [as that] which will be fruitful and grow in virgin soil, which is superior wine.

Chapter 10

Verse 1

Request rain from the Lord if you need it.
rain-clouds Clouds that bring rain
for each person, grass in the field For one man and for one grass that requires rain.

Verse 2

For the teraphim, etc., and the soothsayers envisioned lies, and dreamers who misled your forefathers, saying, “I dreamt.” They would encourage [your forefathers] to rebel against the Holy One, blessed be He. They spoke futility, and they spoke vanity, saying “peace” - but there was no peace.
Therefore, they traveled. I, however, am a true prophet for them.
they were humbled “to humble yourself before Me.” An expression of humility.

Verse 3

My wrath is kindled against the shepherds Against the kings of Greece.
upon the goats Against their princes, and so did Jonathan render it: My wrath was against the kings and upon the rulers I visit. The Greeks were likened to goats in (Dan. 8:21), "And the rough he-goat is the king of Greece." Whoever wishes to explain the matter [otherwise] (not as referring to the kings of Greece) will say that עַתּוּדִים is an expression of princes, as in (Isa. 14:9), "It aroused the giants for you, all the chiefs of the earth."
as His majestic horse in battle As the horse whose majesty is recognized in battle.

Verse 4

Out of them shall come the cornerstone Out of them shall come their kings; out of them shall come their princes, and out of them shall come those who wage their wars.

Verse 5

And they shall be like mighty men, treading the mire of the streets in battle This verse is inverted. It should be understood: And they shall be in battle, walking and treading people as mighty men tread the mire of the streets. treading as in (Ps. 60:14), "And He shall tread down our enemies," and (Jer. 12:10) "They have trampled My field."
and they shall shame the riders of horses The house of Judah shall shame the riders of horses who come to wage war with them.

Verse 6

And I will strengthen the house of Judah in the war against the Greeks.
and the house of Joseph I will save in the place where they were exiled - in Halah and in Habor in the days of Sennacherib.
And I will cause them to settle Like וְהוֹשַׁבְתִּים, an expression of settling.
And they shall be as though I had not forsaken them As though I had never forsaken them.

Verse 7

Verse 8

I will whistle to them in the manner of those who whistle as a sign and a signal for those straying on their way to him.
and I will gather them at the time of the end in the future.
for I have redeemed them When I will redeem them.
And they shall multiply in exile as they multiplied in Egypt.

Verse 9

And I will sow them first among the peoples, as a person sows a seah to bring in many korim.
And they shall live with their children אֶת-בְּנֵיהֶם

Verse 10

and the Lebanon This is the Temple.
and it shall not suffice for them Heb. וְלֹא יִמָּצֵא לָהֶם

Verse 11

And trouble shall pass through the sea And the trouble shall pass through Tyre, which is situated in the midst of the sea, it is the head of Edom.
and He shall strike The Holy One, blessed be He, Who is the One Who strikes the waves of the sea to sink Tyre.
all the depths of the river That is, Egypt.

Chapter 11

Verse 1

Open your doors, O Lebanon Jonathan renders: O peoples, open your gates.

Verse 2

Wail, O cypress, for the cedar has fallen [The cedar,] which is bigger than the cypress, [has fallen]. Howl, O rulers, for the kings of the nations have fallen.
Wail, O oaks of the Bashan Kesnes or chesnes in Old French, chenes in Modern French.
for... has gone down For it has been broken. Similar to [this expression] is (Isa. 32:19), "And He shall hail down the breaking of the forest."
the fortified forest The fortified forest, the strong walled cities.

Verse 3

the shepherds The kings.
for their glory אַדַּרְתָּם
the roar of the young lions The princes shall weep.
for the pride of the Jordan has been spoiled The pride of the Jordan, which is the place of the young lions and the old lions. Our Sages (Yoma 39b) explained "Open your doors, O Lebanon," as the prophet prophesying about the destruction of the Second Temple; that forty years prior to the destruction, the doors of the Temple proper would open by themselves. Rabban Yochanan ben Zakkai rebuked them. He said, "Temple, how long will you terrify yourself? I know that you will eventually be destroyed. Zechariah the son of Iddo has already prophesied concerning you: 'Open your doors, O Lebanon, etc.'"

Verse 4

Tend the flock of slaughter Prepare shepherds for them; i.e., prophesy concerning their leaders who are destined to lead them from now on.
the flock of slaughter Israel, whose shepherds slew them and devoured them.

Verse 5

and not be guilty The kings of the nations among whom I will exile them; this one sells them, and the buyer slays them, without feeling (lit., "and he does not put to his heart") that there should be guilt in the matter. The seller boasts: Blessed be the Lord Who delivered them into my hand, and behold! I am wealthy.
for I have become wealthy And behold! I am wealthy.

Verse 6

Verse 7

And I tended the flock of slaughter All these are the words of the Holy One, blessed be He, to the prophet: And I tended them in the early days. indeed, the poor of the flock Indeed, they were the poor of the flock when I began to tend them.
and I took for Myself two staffs At the end of a period of time, I divided them into two kingdoms because of their iniquity.
one I called Pleasantness Jeroboam promised to lead them gently.
and one I called Destoyers Rehoboam told [his kingdom] that he would flog them with scorpions (I Kings 12:11). [Zechariah] calls their rulers staffs because it is customary to lead flocks with staffs.

Verse 8

I cut off the three shepherds in one month They corrupted their ways until I rejected them, and I slew all three shepherds in one month. Jehu slew the entire house of Ahab, and the house of Ahaziah the king of Judah, and his brothers, and all the seed of the kingdom of David; and Athaliah slew the rest, save Joash, who hid (II Kings 10, 11).
I could not tolerate them "My soul was short with them" I rejected them. And every expression of shortness of soul denotes a distressful or disgusting matter, that a person's thoughts cannot tolerate. His heart and his reigns are too short to contain it, as Elihu said (Job 32:18), "The spirit of my innards constrains me."
moreover, they were too much for Me Their memory was too big for My innards, and it filled My spirit and constrained My reins. The word בָּזֲקָה was explained by our Sages in tractate Niddah (47a) as an expression of largeness. The Sages depicted the development of a woman with a metaphor: פַּגָּה, unripe figs; בֹּסֶר, larger figs, and עֲנָבִים, completely ripe figs. She is compared to unripe figs when she is still a child; she is compared to larger figs in the days of her youth, when she is already bigger. They brought this verse as proof of their words.

Verse 9

And I said, "I will not tend you..." I said in those days, "I will cast them from before Me," and they shall be free and subject to spoil.

Verse 10

And I took My [first] staff, [called] Pleasantness I broke the power of the kings of Israel in the days of Jehoahaz the son of Jehu - to the extent that the king of Aram destroyed them and made them like dust to trample (II Kings 13:7) - and in the days of Hoshea the son of Elah, when I delivered them into the hands of Sennacherib and he exiled them (ibid. 17:6).
to nullify My covenant that I [had] formed with all the peoples To show them that because they betrayed Me, I nullified My covenant that I formed with all the peoples concerning them, that the [peoples] not harm them. For, on that condition I gave them the Torah, that if they keep it, they will be free from the kingdoms; that no nation or tongue shall rule over them. And do not be surprised if Scripture speaks of their salvation from the hands of the enemy as forming a covenant with the enemy, for we find a similar verse (Hosea 2:20): "And I will make a covenant for them on that day with the beasts of the field, etc."

Verse 11

knew this The righteous among them who kept My statute understood.
that it was the word of the Lord This decree the Holy One, blessed be He, already spoke to us through Moses (Deut. 28: 36): "The Lord shall drive you and your king."

Verse 12

And I said to the remaining kings of Judah.
"If it pleases you, give [Me] My hire..." Fulfill My commandments, and that will be My payment for all the good that I have given you; as they give hire to a shepherd, I will return and tend you.
and if not, forbear And I, too, will not do good for you. We find that the Holy One, blessed be He, said similarly to Ezekiel (3:27): "He that hears, let him hear, and he that forbears, let him forbear."
And they weighed out My hire, thirty pieces of silver Jonathan paraphrases: And they performed My will with a few men. There were a few good men among them, such as the craftsmen and the sentries, Daniel, Hananiah, Mishael, Azariah, and Ezekiel. But I do not know how to explain the expression here of thirty pieces of silver exactly, except that כֶּסֶף is an expression of desire. Our Sages, too, explained it this way in Chullin (92a). They brought proof from (Prov. 7:20), "The bundle of the desirable ones He took in His hand." The thirty they explained in the following manner: There are forty-five righteous men in every generation. They brought proof from (Hosea 3:2), "a חֹמֶר of barley and a לֶתֶךְ of barley" - fifteen righteous in Babylon and thirty in Eretz Israel. It is said: "And I took the thirty pieces of silver, and I cast them into the house of the Lord in Eretz Israel." The number thirty is explained by the Midrash Aggadah (Cf. Gen. Rabbah 49:3, Pesikta d'Rav Kahana 88a), that our father Abraham was promised that no generation would have fewer than thirty righteous in men, the number of (Gen. 15:8): "So shall your seed be." The word יִהְיֶה has the numerical value of thirty.

Verse 13

And the Lord said to me: Cast it to the keeper of the treasury like הָאוֹצָר, the keeper of the treasury. Said the Holy One, blessed be He, to the prophet: Write, and leave over these and their righteousness to be preserved for the end of the seventy years of the Babylonian exile. The Temple shall be built by them. Now what is the treasury? [Cf. below] the stronghold of glory My Temple, the stronghold of My glory.
of which I stripped them of which I stripped them so that they should no longer have glory. The expression יְקֻרְתִּי means the removal of glory; the "mem" in מֵעֲלֵיהֶם proves it. It is like (Ps. 52:7), "and He shall uproot you from the land of the living"; and like (Isa. 10:33), "lops off the branches." My explanation is similar to Jonathan's translation. I have seen many variant versions of the explanation of this prophecy, but I cannot reconcile those with the text.

Verse 14

And I cut off My second staff I exiled Zedekiah.
the destroyers The wicked of his generation, for he was righteous, but his generation was wicked.
to nullify the brotherhood that the Judahites and the Benjamites were joined in brorherhood, and that they adhered to the abominations of the kings of Israel.

Verse 15

Take for yourself, etc. This is what He said to him above: Tend the flock of slaughter (verse 4). This is a sign that I am destined to deliver the generation of the destruction of this Second Temple into the hands of Esau.

Verse 16

Those that are cut off The shepherd will not remember to seek the lost ones.
the foolish ones he shall not seek Jonathan renders: Those that wandered off he shall not seek. The word הַנַּעַר means the foolish ones that do not know to enter the fold.
the one that can stand The one that has a little strength to stand on its feet and requires help, [the one that needs] to be led slowly. Menahem (Machbereth p. 148) explained: and the swollen one, as in (Num. 5:22), "to cause the belly to swell."
he shall not bear Jonathan renders. he shall not bear. It is the custom of the shepherd to carry the lambs in his bosom.
And the flesh of the fat one he shall eat He will finish the money of the wealthy.
and their hoofs he shall break until they are finished. Daniel (7:7) stated a figure similar to this: "It devoured and broke in pieces, and the residue it trampled with its foot."

Verse 17

Ho There is reason to cry out concerning this.
worthless shepherd a shepherd of nought. אֶלְיִל, is an expression of אַל, naught; he is not a shepherd. [There is also] (in Job 13:4) "worthless physicians." רֹעִי The "yud" is superfluous; it is instead of a "he," as "who abandons the flock"; (Deut. 33:16) who dwells (שֹׁכְנִי) in the bramble"; and (Micha 7:14) "who dwells alone."
who abandons the flock Who leaves them free for anyone who comes to beat, to slay, and to spoil.
A sword is on his arm and his right eye And that shepherd carries a slaughtering knife in his hand to slaughter the fat and the healthy, upon which he cast his right eye to know who are the wealthy, to spoil and finish their property.
his arm shall wither In the future (as in Ezek. 25:14), "I will wreak My vengeance, etc." The commentators, however, interpreted this as a reference to Zedekiah, an allusion to (II Kings 25:7), "and they blinded Zedekiah's eyes." But it is impossible to reconcile "Behold! I am setting up a shepherd in the land" as referring to Zedekiah, for seventy years had already passed after him.

Chapter 12

Verse 1

The prophecy of the word of the Lord This is the completion of the word that he began to speak about the retribution of those who devour Israel - Esau and his ilk.

Verse 2

a cup of weakness a vessel of weakness, as in (Exod. 12:22), "in the blood that is in the cup." weakness an expression of bewilderment, [it

means] the clogging of the heart and the limbs, for, like man enwrapped in a garment, they have no strength, as in (Nahum 2:4), "And the cypress trees were enwrapped" ; and (Isa. 3:19) "And the bracelets and the veils." In the language of the Mishnah (Shabbath 6:6) we find, "Arabian women may go out veiled." It is involopiment in O.F.
and also on Judah the nations that will be in siege against Jerusalem will impose upon Judah, for the house of David will be inside and the gentiles will besiege them. And also, the children of Judah will come, against their will, to besiege Jerusalem. So did Jonathan render it.

Verse 3

a stone of burden A stone of burden placed upon men by order of the ruler, to carry it and to load it on their shoulders. It is very heavy, to the extent that all who bear it become gashed.

Verse 4

I will smite every horse of those gathered there with bewilderment and blindness, and their riders with madness (Shem Ephraim). But upon the [members of the] house of Judah, who are among those gathered against their will, I will open My eyes to protect them from this plague.

Verse 5

And the princes of Judah shall say to themselves when they see that the others who were gathered are plagued with this plague, and they are saved.
The inhabitants of Jerusalem were my strength, etc. The inhabitants of Jerusalem, who know that we came upon them against our will, strengthened my help with their prayer by the Lord, their God.

Verse 6

I will make the princes of Judah They will return and wage war with those who brought them there.
as a fiery stove Like a great bonfire. The word כִּיּוֹר is an expression of כִּירָה, a stove. So did Menahem (Machbereth, p. 109) classify it.
in its place lit. under it.

Verse 7

And the Lord shall first save the tents of Judah Before the inhabitants of Jerusalem come out of the city, they shall have a salvation - to return to their tents and to their homes - and afterwards the salvation shall come to the inhabitants of the city. That is the salvation concerning which it is stated (14:3): "And the Lord shall go forth and wage war."
so that the boasting of, etc., shall not increase to boast over them and to say, "You were saved only because of us."

Verse 8

and the weakest among them Heb. הַנִּכְשָׁל
like angels Jonathan renders: like great ones, like angels.
like the angel of the Lord before them They will prosper like the angel of the Lord before them.

Verse 9

I will seek to destroy I will seek their destruction, and I will be exact in judging their iniquity. And our Sages (Avodah Zarah 4a) explained this verse as concerning merit. I will search in the books of their deeds; if they have merit, I will spare them; otherwise, I will destroy them.

Verse 10

a spirit of grace and supplications That it should come into their mind to supplicate Me, and they will be in My good graces.
a spirit Talant in Old French, a desire.
they shall look to Me because of those who have been thrust through Jonathan renders: And they shall supplicate Me because of their wanderings.
And they shall look to Me. to complain about those of them whom the nations thrust through and slew during their exile.
and they shall mourn over it Over that slaughter.
as one mourns over an only son As a man mourns over his only son. And our Sages expounded this in tractate Sukkah (52a) as referring to the Messiah, son of Joseph, who was slain.

Verse 11

like the mourning of Hadadrimmon in the Valley of Megiddon Hadadrimmon has no connection to the Valley of Megiddon. These are, rather, two cases of mourning. [The first is] like the mourning of Ahab the son of Omri, who was slain by Hadadrimmon the son of Tabrimmon in Ramoth Gilead, as it is stated (I Kings 22:36): "A cry passed through the camp." That is the mourning [of Ahab. The second case is] like the mourning of Josiah the son of Amon, who was slain by Pharoah the lame in the Valley of Megiddon, as it is stated (II Chron. 35:25): "And Jeremiah lamented for Josiah, and all the singing men and singing women spoke in their laments, etc."

Verse 12

the house of Nathan the prophet. Some say that it refers to Nathan the son of David, as it is said (II Sam. 5:14): "Shammua and Shobab, and Nathan and Solomon."

Verse 13

the house of Levi The priests and the Levites.
the family of the Shimeites Shammua the son of David. Scripture first makes a generality about the house of David, and then it specifies each one.

Verse 14

All the remaining families of the house of David.
and their wives apart because of decency. Now why were the families of the priesthood and the kingdom [mentioned]? In order to restore their crowns to them, as it is stated in the beginning of the Book (4:14): "These are the two anointed ones who stand before the Lord of all the earth."

Chapter 13

Verse 1

for purification and for sprinkling and for sprinkling. So did Jonathan paraphrase: I will forgive their sins as they become purified with sprinkling water and with the ashes of the cow of purification; i.e., with the ashes of purification.

Verse 2

And also the prophets The false prophets.
and the spirit of contamination The evil inclination.

Verse 3

Verse 4

a hairy mantle So is the custom of those who entice or draw away [the people], to enwrap themselves with mantles as though they are righteous men in order that their lies be accepted.

Verse 5

for a man entrusted me with his cattle Menahem (Machbereth p. 156, second definition.) interpreted as an expression of "livestock of flocks and livestock of cattle" (Gen. 26:14). He entrusted me from my youth to watch his livestock.

Verse 6

And one will say to him, "What are these wounds between your hands?" Between your shoulders. There they flog the sinners.
in the house of my friends who loved me and reproved me to the straight path.

Verse 7

O sword, awaken against My shepherd Against the one whom I appointed over the flock of My exile.
and against the man who is associated with Me whom I associated with Me to watch My flocks as I do.
Smite the shepherd The king of the border of wickedness.
and the flock shall scatter The flock subjected to his rule; lit. pressed down under his hand.
and I will return My hand And I will repeat My blows a second time.
upon the little ones Upon the rulers who are smaller than the kings. And Jonathan renders: and the flock shall scatter And the rulers shall scatter, and he renders: upon the little ones Their officers, who are second to them. And so did Jonathan render this verse as referring to the nations: O sword, reveal yourself against the king and against the ruler, his colleague who is like him, who resembles him, said the Lord of Hosts. Slay the king, and the rulers shall scatter. This wording of the Targum does not apply to Israel, for we do not find in the Targum or in the Scriptures [any words] but "a king and princes" [when referring to Israel], and the Aramaic translation thereof is רַבָּרְבִּין, great ones.

Verse 8

and the third shall remain therein They shall proselytize and live.

Verse 9

And I will bring the third in fire And I will bring the third in straits in the smelting-pot of fire (Jonathan), so that some of the proselytes should bear the birth pang of the Messiah and the war of Gog and Magog with Israel. From there they shall be tested [as to] whether [or not] they are true proselytes. Then, many of those who previously converted to Judaism shall return to their pre- conversion customs and join Gog. We find [this idea] in the Aggadah (Avodah Zarah 3b; Midrash Psalms 2:5, footnote 29).
and he shall say, "The Lord..." When he prays, he will pray to the Lord and not to his previous deity.

Chapter 14

Verse 1

Behold! A day of the Lord is coming A day dear to the Lord.
and your plunder shall be shared within you Those dwelling within you shall share the plunder that you shall plunder [from] the enemies. And so does Jonathan render: And the house of Israel shall share the wealth of the peoples in your midst, O Jerusalem.

Verse 2

and the rest of the people Not all of them will be exiled. Now, why will He permit them [i.e., the gentile nations] to exile half of them and to plunder the houses? So that they should not have an excuse, saying, "We have not come for war, but we have come to prostrate ourselves."

Verse 3

like the day he waged war on the day of battle Like the day He waged war on the Red Sea.

Verse 4

in the midst thereof lit., from its half
toward the east and toward the west From east to west, as he goes on and concludes.
and half the mountain shall move to the north, etc. The northern half shall move from its place and draw toward the north, and so... and half of it to the south Toward the south; and the valley between them will have its beginning to the east and its end to the west.

Verse 5

And you shall flee to the valley of the mountains Jonathan renders. And the valley of the mountains shall be stopped up. Since Jerusalem is surrounded by mountains, and there is a valley between the mountains in the north and the Mount of Olives, and [this is also] so in the south, when half of the Mount of Olives draws toward the mountain in the north, the valley between them will be stopped up. [This will also be] so in the south.
shall reach The height of the valley that will be between the mountains.
to Azal To the height of the mountaintops that are from either side. So did Menahem classify this (Machbereth p. 32), with (Isa. 41:9) "and from its nobles I called you." Its meaning is an expression of height.
and you shall flee when you see this great wonder.

as you fled because of the earthquake [Isa. 6:4] “And the doorposts quaked” on the day that Uzziah was stricken with zaraath.
all holy ones Angels.

Verse 6

there shall be no light, only disappearing light and thick darkness Jonathan renders. There shall not be light, only light that passes away, and thickness, i.e., there shall not be splendrous light, only יְקָרוֹת and קְפָאוֹן shall [there] be. יְקָרוֹת An expression similar to (Ps. 37:20), “like the disappearing light over the plains.” Like a sort of light that appears in the morning over the mountains and disappears little by little.
וְקִפָּאוֹן Congealed and dark and thick, like ice that is congealed and frozen, as in (Job 10: 10), “And like cheese You curdled me.”

Verse 7

And it shall be one day And this thing shall be one day of the day of the Holy One, blessed be He. That day shall be known, that it is for the preparation of the salvation by the Holy One, blessed be He.
neither day Neither [will it be] a light of splendor, like the light of the world to come, as it is stated (Isa. 30:26): “The light of the sun shall be sevenfold as the light of the seven days.”
nor night Nor a time of trouble, like the trouble of the preceding subjugation by the kingdoms, shall [these days] be, for they will be the days of the Messiah, and there shall be no subjugation during these days.
and it shall come to pass that at eventide Before the thousand years are up there shall be a splendrous light, and all the good promised to Israel [will come]. And so did Jonathan translate: Not like the light of day and not like the darkness of night.

Verse 8

And it shall come to pass on that day when the Mount of Olives will split from east to west.
spring water shall come forth from Jerusalem and flow to the east by way of the crevice to... the eastern sea which is to the east of the world; and half of it will turn to the west, to the western sea. This is the spring concerning which Joel (4:18) prophesied: “And a spring shall emanate from the house of the Lord.” That is the spring concerning which Ezekiel (47:3) prophesied: “And he measured a thousand cubits and he made me pass through the water.”

Verse 9

shall the Lord be one For all the nations shall abandon their vanities and acknowledge Him, that He is one, and [that] no strange deity is with Him.
and His name one That His name shall be mentioned by everyone.

Verse 10

The whole earth shall be changed The whole earth shall be changed to be like a plain. The mountains will be lowered, and the whole world will be a plain; and Jerusalem will be a mountain, so that it should appear higher than everything [else in the world].
from the hill of Rimmon We learned in Tosefta of Sotah (11:14): South of Jerusalem is a plain, and the hill of Rimmon is rocks and clods. Rather, so is [the] interpretation [of this phrase]: From the hill of Rimmon,

which is a mountainous place from there [the mountains of the world] will begin to be changed, to [be] a plain; and they will be like the south of Jerusalem, which is a plain.
but it will be elevated high Since its entire environs are a plain, it will appear high.
and remain in its old place in its place
until the corner gate, and from the tower of Hananel which will also be in its place; and from there shall extend the length of the city until the king's wine-cellars Jonathan renders: the pits off the king, fosec in Old French. [This is] like [a word in] Baba Kamma 50b, "trenches and caves." And so, all wine cellars in Scripture are expressions of trenches, referring to the pit that is before the wine press, into which the wine flows. And the Midrash Aggadah (Pesikta d'Rav Kahana p. 143a; Song Rabbah 7:4, cf. Mattenoth Kehunnah, Radal) [identifies] the pits of the king with the ocean: that Jerusalem will reach the end of the whole world, the pits dug out by the supreme King of kings.

Verse 11

and there shall be no more destruction The city shall no longer be in ruins.

Verse 12

his flesh will waste away while he still stands This denotes the falling off of the limbs.

Verse 13

there will be great consternation, sent by the Lord upon them to confuse their wisdom, to bring them about to madness.
each one will seize the hand of the other He will seize him to slay him.
and his hand shall rise up Whoever is stronger is victorious.

Verse 14

Yea, even Judah against their will shall fight against Jerusalem.

Verse 15

similar to this plague which is delineated above, that his flesh shall waste away.

Verse 16

the festival of Tabernacle As our Sages explained in tractate Avodah Zarah (3a): I have an easy commandment named Sukkah, as is stated in the first halachic discussion.

Verse 17

rain Actual rain to cause the produce of their land to grow. Now, what reason did He have for decreeing upon them the withholding of rain? That the commandments of the festival are based on the rains: the four species of the lulav and the water libation are to appease God for water. Since the festival of Tabernacles is the time of the rains of the year, no rain will fall on those who entertain doubts concerning the festival of Tabernacles. This is learned in the Tosefta of Sukkah (4:7).

Verse 18

And if the family of Egypt does not go up and they do not require rain, for the Nile comes up and waters it [i.e., the land of Egypt].
it shall not [rain] upon them Their rain shall not be upon them; i.e., the Nile will not water them, and so did Jonathan render: The Nile shall not ascend upon them.
the plague will be The plague of famine.
with which the Lord will plague This will be the punishment of Egypt and the punishment of all the nations, as He states. “upon them there shall be no rain.”

Verse 19

Verse 20

there will be upon the bells of the horses On the bells that are hung on the horse for beauty between its eyes (Pesachim 50a). Those, too, will be consecrated to make service vessels: sprinkling basins for the blood and pots to cook the flesh of the many sacrifices.
Yea, every pot...will be All those that are used to remove the ashes, they too will be of gold and of silver, like the sprinkling basins that are before the altar.
the bells of the horses tentinonc in Old French.

Verse 21

and there will no longer be a trafficker They will not require trafficking, as in (Isa. 23:8): “whose traffickers were the honored of the earth.” Another explanation: There is no poor man here.